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He finds in the exilic conception of suffering as having atoning power for sin, and in the widely spread idea of the suffering of another as atoning for one's own sin, applied to the problem of the exile where there was suffering without deliverance, the region in which the fundamental ideas of Isa., chap. 53, lay. Their union in the notion of an individual suffering and atoning for the sin of Israel—which is to him the only possible interpretation for Isa., chap. 53—he regards as taking its start from the experiences of some historic personage like Jehoiakin or Zerubbabel. The interpretation in that chapter of the past experiences of this individual as having a future atoning power he believes to have already been applied to the Messiah. The historical basis was more and more obscured, and the ideal Messianic conception grew until it reached its fulfilment in Jesus Christ.

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THE GOSPEL ACCORDING TO ST. LUKE IN GREEK, after the Westcott and Hort Text, edited with Parallels, Illustrations, various Readings and Notes. By REV. ARTHUR WRIGHT, M.A., Vice-President of Queen's College, Cambridge. New York: The Macmillan Co., 1900. Pp. xl + 230, 4to. \$2.50.

In this beautiful volume Professor Wright continues his congenial and useful task of presenting the text of the synoptic gospels in form for critical and comparative study, and of expounding and defending the oral hypothesis of the relation of the synoptic gospels to one another. Upon a broad double page the text of Luke, in the order of the gospel itself, occupies the second column, Mark the first, Matthew the third, while the fourth is given to various parallels and to notes. The lower margin contains the Septuagint text of the Old Testament passages which are quoted in the third gospel, and variant readings of Luke's text appear in the column with the text. A very readable introduction discusses the sources and authorship of the gospel. The book invites estimation from two entirely distinct points of view: as an instrument for the study of the gospel of Luke, especially with reference to its sources, and as an argument for the oral hypothesis. From the first point of view it is worthy of all praise; we scarcely see how it could be better. It is a distinct point of superiority of the book, as compared with Mr. Wright's *Synopsis of the Gospels* (1896), that the arrangement of the text is not determined by the

theory of the author as to its sources. The oral hypothesis as here presented is a very different thing from that which Gieseler put forth, and Westcott and Archbishop Thomson advocated a generation or so ago. Instead of one body of oral tradition from which all the synoptists alike drew, Wright enumerates for Luke six distinct sources (Mark—not the gospel, but the teaching out of which it grew—Matthew's Logia, the Pauline source, the infancy narrative, miscellaneous anonymous contributions, editorial notes), to each of which he ascribes a fixity only less than that of a document. Alike the modifications of the view in the direction of the documentary hypothesis and the conciliatory, reasonable mode of defense adopted by Mr. Wright incline us to agree with him. Yet we confess to some lingering doubts still. That no documentary hypothesis has yet explained all the facts satisfactorily must be admitted. That Mr. Wright has shown that his hypothesis will account for some things which are stumbling-blocks in the way of the documentary hypothesis is equally true. But his theory drives him also to some strangely improbable suggestions (as, for example, in his discussion of the temptation, p. xxii, and of the woes against the Pharisees, p. xxiii), and others of them seem nearly as suitable to a documentary theory as to his own hypothesis. And is not Mr. Wright a little prone to believe that scholarship has established the things he would have established? Does he not speak too confidently of the abandonment of the "Urmattthäus," and of the general recognition of the Lukan authorship of the gospel and Acts?

But whether we accept or reject Professor Wright's theory, we cannot be other than grateful for so admirable an instrument for the study of Luke's gospel, and for the many acute suggestions respecting the relation of it to the other gospels. We hope his volume is to be followed by a similar one for Matthew.

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DIE SYNOPTISCHE FRAGE. VON PAUL WERNLE, Privatdocent an der Universität Basel. Tübingen: J. C. B. Mohr, 1899. Pp. xii + 256. M. 4.50.

WERNLE's theory of the interrelation of the synoptical gospels is in substance that which has been advocated by Holtzmann, Weizsäcker, and Weiss, and which now has wide currency in the ranks of New Testament critics. A part of the representation of Weiss respecting the source styled the "Logia" he regards as properly subject to